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"Himself hath done it."

ISAIAH XXXVIII. 15.

Himself bath done it."—Can it then be aught sanctity of the Lord's day. Than full of wisdom, full of tenderest love? Not one unneeded sorrow will he send.

"Rimselt hath done it."-Yes, although severe May seem the stroke, and bitter be the cup, Ti, his own hand that holds it, and I know He'll give me grace to drink it meekly up.

"Himself hath done it." _O, no arm but His Could e'er sustain beneath earth's dreary lot; But while I know He's doing all things well, Me heart his loving-kindness questions not.

"Himself bath done it,"-Ile who searched me Saw how I clove to earth's insnaring ties;

Too much for happiness and joy relies.

At His own tount of ever-living love.

Whose faithfulness no variation knows: Who, having loved me, loves me jathe end.

While Jesus lives I cannot be alone.

And when, in His eternal presence blest, I at His feet my crown immortal east, I'll gladly own, with all his ransomed saints,

Fire!

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porting

He is a man of zeal. His love and practice of patience do not make him stupid, or indifferent to the progress of truth in the earth. Over Zion's coldness he has shed many a tear, and his heart has heaved many a sigh; but he has not stopped with his tears and his sighs. Looking over the world lying in wickedness, he has felt a yearning of heart for the salvation of men, and he has labored mightily therefor—his walk by day being marked with anxiety and and fly to the ignorant and sinful. He knews that the minister of the Gospel can not live without bread. His heart, therefore, prompts his hand, and his hand takes hold of gold and silver in his pocket, and he to the Lord and his cause with liberal-You may have seen the man of prayer he close of your last Conference. The preicher was about leaving you; but he had his year's toil. There was owing some \$75 or \$90, and a good many of the brethrenoff-and showed his bigness of soul by offer-

He is a man of regular habits. He does not come to meeting when an extra sermon is to be preached, or when a big meeting is | Chas. Simeon. going on; and stay at home, or run off to ednesday night, in the sanctuary. He hoon, and night, of good, wholesome, vicwals, and, making an effort at analogy, he piritual nature, and to have sound spiritual health, he must eat regularly from the table

God's spiritual provisions. lle preserves his temper always. Occaionally he has heard things from the pulpit

bable results of the political campaign, or the price of corn or pumpkins. One man has an eye full of sparkles. He don't be-done it "all.—O how those lieve in preaching politics at all, at all.— No; but he is preaching them himself, to his Sabbath day, and with a soul bubbling over Highelf hath done it—He who loves me best, with excitement. Not so with the man of who my soul with His own blood hath prayer. He has his views of politics, and corn; but he keeps them to their place, and has reverence for the sanctuary, and for the

He is a man of religious reading. over there to his house. Do you see that To teach this wandering heart no more to copy of the weekly Advocate there? and that of the Missionary and Sunday School Advocate? and may be, also, that of the Repository, or the Quarterly? He takes these, and pays for them, and reads them. His neighbor, brother Always-in-Trouble, don't take any Church or any religious paper.-He is a subscriber to some sheet that openly or secretly laughs at religion and the protessor of religion. Brother Always-in-Trouble's children begin to laugh too, in time. They know nothing about the Church their father belongs to-no more, in fact, than the old gentleman does himself .-They keep growing up, and they keep growing worse-he wondering all the while they And so lie breaks each reed on which my soul are so ignorant and vicious. He used to take the Advocate once; but one week, not many months ago, there was a piece in it " Himself hath done it." -- He would have me see that crossed his views, and he became stirred What broken disterns human friends must up, and wrote to the publishers a little bit of a letter, but very significant, "Stop my That I may turn and quench my burning thirst paper!" He finds in his secular paper, which his boys and girls gloat over many and many a time, this and that vile slander on the pure name of the Redeemer; but "Thy will in all things evermore be done;" does he rebuke the editor thereof, as he did E'en though that will remove whom best I love, the one of the religious paper? Not he; he could not so offend his party-dear, sacred party-as to write, "Stop my paper!" A "Himself hath done it "-Precious, precious short time since there was a great strife in the Church where brother Always-in-Trou-"Him elt," my Father, Saviour, Brother, ble belongs. He was at the bottom of ithe and his fellow-brethren who did not and would not take any of the Church periodicals In fact, the strife ran so high that he got hold of a bundle of Sunday School Advocates-we state an absolute matter-of-fact case, and can give names and places-and

put them into the stove, because they taught a system of morality different from the morality of his politics. The man of prayerwe mean the man who has a regular family

and firm reliance on God for help, he works comes he has but to gather up his feet and depart in peace.

"Life's labor done, as sinks the clay Light from its load the spirit flies,
While earth and heaven combine to say,
How blest the righteous when he dies"
- Western Chr. Adv.

The Witness of the Spirit.

The witness of the Spirit is a thing that we cannot express; a certain inexpressible assurance that we are the children of God; a certain secret manifestation that God bath

by his secret influence upon the heart, quieting and calming all distrust and diffidence concerning its condition, by his own immediate power. Fear is banished by a soft whisper from the Spirit of God in the heart; and this in such a way that, though the spirit of man is calmed by it, yet it cannot tell

how it comes to pass .- Simon Ford. received his promised sum of \$350 for God hath been pleased to give us the witness of the Spirit in the way of an immediate impression. The Spirit, as a "Spirit yourself among the rest—were willing for of adoption" testifies to the believer's soul him to go unpaid. They knew—and so did that he belongs to God. As by the "sealyou—that the preacher did give his whole ing of the Spirit," he stamps his own image the and strength to the work, and that he on his children, for the conviction of others, ba. tried hard to live on his \$260 or \$275. so, by "the witness of the Spirit," he testifiand yet he owed a grocer's bill of over \$50. es to their adoption, for the more immediate man of prayer came up—you stood way comfort of their own souls. Do not condemn the witness of the Spirit merely be ing to pay the pastor in full, if no one else cause you cannot comprehend it; rather pray to God that you yourself may be His children. In this way you may hope that the Spirit will testify of your adoption .-

It is the office of the Holy Ghost to assome other church, when a poor sermon or sure us of our adoption as sons, to create a little meeting is likely to be the order of the day. No; you will find him every Sabbati morning, every Sabbath night, every our everlasting inheritance. As therefore, we are born again by the Spirit, and receive knows that to grow in his physical man, and from him our regeneration, so we are also enjoy fair health, he must eat morning, assured by the same Spirit of our adoption, and because, being sons, we are also heirs, heirs with God and joint heirs with Chris concludes, and wisely, that to grow in his by the same Spirit, we have the pledge, or rather the earnest of our inheritance .-Bishop Pearson.

The Baptism of Fire.

Mr. Arthur, in his recently published guests' attention directed to them, he said: prejakes, may hap. He could have got work, thus closes a paragraph:

"Mad straightway, like his brother did, last "Suppose we saw an army sitting down hibath morning. He could have gone further. He could have taken his hat, and they intended to batter it down, we might those elegantly bound books were given to those elegantly bound books were given to the could have taken his hat, and they intended to batter it down, we might those elegantly bound books were given to those elegantly bound books were given to those elegantly bound books were given to the could be a supposed to the could have taken his hat, and they intended to batter it down, we might those elegantly bound books were given to the could be a supposed to the could have taken his hat, and they intended to batter it down, we might those elegantly bound books were given to the could be a supposed to the could have taken his hat, and they intended to batter it down, we might those elegantly bound books were given to the could be a supposed to the could be a sup ask them, 'How?' They point to a cannon Mrs. — by the ladies of the church." And —Pittsburg Chr. Adv. sask them, 'How?' They point to a cannon ball. Well, but there is no power in that; the sast down on a stump, outside of the church, or on a board in his wagon, till ser-lost was over, as one of his neighbors did, not have or some part of the house. Articles of utility as well as ornament had come in the same kind and delightful way. We thought, the devii, and bids him flee away. He ride upon it, a bird may perch in its mouth as we looked upon the beaming face and work in sea. knows that to err is human. He knows, —it is a machine, and nothing more. 'But moistened eye of that minister, "Well, these 100, that, in nine cases out of ten, he is more look at the powder.' Well, there is no powwas in nine cases out of ten, he is more look at the powder. Well, there is no powder with the wrong by so doing, and, er in that; a child may spill it, a sparrow wished we could have taken some congregatherefore, he most urgently besides the may speck it. Yet this powerless powder tions that we know of, through that parsontherefore, he most directed this powerless ball, are put into the powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powerless ball, are put into the powerless

Beauty of True Religion.

There is a beautiful simplicity in true religion commending it to the hearts of all For many weary months disease had been the counsel of the ungodly, nor standeth in men. No recondite philosophy is required struggling with her fragile form, and it was the way of sinners, nor sitteth in the scat of transcend all the powers of human reason murmuring neighbors, in front of the church, on the to analyze its truths; no merit or honor is now evident that the time was drawing near, the scornful. But his delight is in the Law to comprehend. They not only contain demanded as a condition for its divine gifts. that she must yield herself to its grasp .- of the Lord, and in his law doth he meditate truths which the unassisted powers of the It is impartial—its blessing are freely prof- Long years since she had publicly professed day and night. And he shall be like a tree human mind never could have originated, fered to all, as a divine gratuity. It is adapted to the wants of all—to the nature, fluence of the Savior's love, and her life had forth his fruit in due season; his leaf also most accomplished of men can never in this condition, and relation of man everywhere, abundantly confirmed the truth of that proin all the varied circumstances of his being. fession. But now the way seemed dark, shall prosper." It refuses a monopoly to any one class of and she feared to enter the valley whose Thus the pen of inspired truth has describthe human family. With a voice from the shadows were already falling around her. - ed the blessed man. Ps. i. 1-3. heart of infinite love, it addresses every one Her disease was one of those which has a This description has two separate, or of the entire race of man in his true charactendency to make the sufferer sad and metendency to make the suffe ter as fallen from original rectitude and lancholy; and with our poor friend there then there is the result—or there is first the the riches both of the knowledge and the my duty, but I did it not." Horrible self

> Spirit, are the pledges of infinite blessings—of immortal life and glory, received by faith in the gospel. Repentance toward which there is a spirit from their sense of God's will not abandon all his own to walk in theirs; will not abandon all his own to walk in theirs; will not abandon all his own to walk in theirs; will not abandon all his own to walk in theirs; will not abandon all his own to walk in theirs; will not abandon all his own to walk in theirs; will not abandon all his own to walk in theirs; will not abandon all his own to walk in theirs. by faith in the gospel. Repentance toward God and faith toward our Lord Jesus Christ, are parted. The eyes beam with an unare the essential elements of the religion are the essential elements of the religion to the establishment of the essential elements of the religion to the establishment of the essential elements of the religion to the essential elements of the religion to the establishment of the essential elements of the religion to the essential elements of the religion to the establishment of the essential elements of the religion to the establishment of the essential elements of the religion to the establishment of the essential elements of the religion to the essential elements of the religion to the establishment of the essential elements of the religion to the essential elements of the essential elements of the religion to the essential elements of the religion to the essential elements of the essential e are the essential elements of the religion which alone can meet the nature and necessities of our race. Its claims upon our faith result from the very conditions of our later and they bent low that is it?" said one who was standing near her; and they bent low that they are made up of mere dreams and undown into the perdition involved in the extensive conduct himself according to their desires. The bless ed man may not walk in their counsels, or conduct himself according to their desires. The bless ed man may not walk in their counsels, or conduct himself according to their desires. The bless ed man may not walk in their counsels, or conduct himself according to their desires. faith: result from the very conditions of our they might catch the last faint words that present existence. "No man bath seen fall from her live and ways, however much they may praise they meaning rhapsodies. No one can study them pression, that I may fall know the meaning rhapsodies. anything like religion, it must be to him a hushed in death.

rious attributes of the Almighty.

the mind and heart of man. It is LIGHT ocean of eternal love. and LOVE combined. It speaks to man as altar, a closet, and a place in Church prayer an intellectual being, pours upon his darken-

truths, though simple and intelligible to all, have relations extending through all time and eternity, high as heaven deeper than hell, suited in their nature to waken and dicipline intellect while kindling in hallowed emotion the hest affections of the renewed.

Indeen. Toil on, then, patiently, calmly, till of the blessed man's character.

Indeen. Toil on, then, patiently, calmly, till of the blessed man's character.

In Walks are reasonable and right. The human constitute of the ungodly.

In Sits not in the counsel of the ungodly.

In Sits not in the counsel of the ungodly.

In Sits not in the counsel of the ungodly.

In Sits not in the way of sinners.

In Walks are reasonable and right. The human conscience approves of it, and declares that all its teachings are right. The judgment and and Savior Jesus Christ.—Buffulo Christian Advocate.

But he is not a merely negative character;

In Walks are reasonable and right. The human conscience approves of it, and declares that all its teachings are right. The judgment and help so cince approves of what it teaches, and holds up the provise of what it teaches, and holds up the latternate in the destruction of the blessed man's character.

In Walks are reasonable and right. The human conscience approves of it, and declares that all its teachings are right. The judgment are reasonable and right. The human conscience approves of it, and declares that all its teachings are right. The judgment are reasonable and right.

In the life is done; so shalt thou receive an "abund are reasonable and right. The human conscience approves of it, and declares that all its teachings are right. The judgment are reasonable and right.

In the life is done; so shalt thou receive an "abund are reasonable and right. The human conscience approves of it, and declares that all its teachings are right.

The judgment are reasonable and right.

In the blessed man's character.

In walks are reasonable and right.

In the counselof the ungodly.

In the counselof the ungodly.

In the counselof the un emotion the best affections of the renewed heart-relations centering in the eternal counsels of the divine mind. How perfectly is the religion of the Bible adapted to the

How sadly is the divine beauty of this religion marred in the lives of its professors, by pride, worldliness, self-interest, error, and prejudice; by the selfish passions which they have unhappily mingled and blended in the aspect of their religious character!—Chr.

Ornaments of the Minister's

We were in the house of a minister no long ago. It was plainly furnished; yet there were, here and there, quite a number there were, here and there, quite a number To kneel is easy, to pronounce not hard, Then why are some petitioners debarred? of objects of taste and elegance. Seeing his These vases on the mantle are from ----, a young man in my congregation; that pic-

"My Grace is Sufficient."

Upon a low couch lay a pale sufferer .glory, his soul a spiritual ruin, and proposes alike to all, one and only one method of re
glory, his soul a spiritual ruin, and proposes alike to all, one and only one method of re
glory, his soul a spiritual ruin, and proposes are dread of the final conflict. She character, as known by the actings of the wisdom of God! How unsearchable are his equally bitter with that coming up from a grovery. The rich and the poor the wisdom of the knowledge and the wisdom of God! How unsearchable are his equally bitter with that coming up from a grovery. The rich and the poor the wisdom of the knowledge and the wisdom of God! How unsearchable are his equally bitter with that coming up from a grovery. The rich and the poor the wisdom of the knowledge and the wisdom of God! How unsearchable are his equally bitter with that coming up from a grovery. covery. The rich and the poor, the prince passed through the waters of death's deep, character thus acting, as seen before God, and the beggar, the learned and the unlearn- dark river. Said a dear friend to her, when and as it inherits his promise. ed, must alike find God, reconciled in Christ, she was thus expressing her fears, "Sister, 1. The negative character of the blessed much that is beyond the powers of reason to

present existence. "No man hath seen God at any time," and if man will have anything like religion, it must be to him a hyphed in death.

The voice was hyperbolic for many time, and if man will have anything like religion, it must be to him a hyperbolic death.

they could almost hear the rustling of their created self-existence, or the profound mystery of the Trinity, or to comprehend the divine omnscience and omnipresence. Its elementary truths are alike intelligible. It does not require him to measure the eter- tial forms were there; and it seemed as it in sin-they are ways of transgression and divine omnscience and omnipresence. Its seen and known by her who was passing elementary truths are alike intelligible to from time to eternity. But see! the conflict good and evil; he gets away from those practhe philosopher and peasant, and to both is over. The "last enemy" has been vanalike incomprehensible. It claims their un-quished, and the brow of the victor beams doubting faith on infallible evidence—testi- with heavenly light. Who can tell the joy monies that cannot lie, proclaiming the glo- that now fills her heart as she sings the song snares that sinners might lay to entrap him. of victory-victory over sin and death .-There is a moral beauty in the nature of No fear-no sorrow, can enter the hearts of this religion, as seen in its influences upon the redeemed, as they bathe in the glad

> " Care is not known "Gare is not known,
> Within the realms of ceaseless praise and song;
> Its tossing billows melt, and break in foam,
> Far from the mansions of the spirit throng."

Come to Christ.

nature of man as an intellectual being, to his have, whither should you go but to the Lamb character as fallen and deprayed, to his con-of God, which taketh away the sins of the Sabbath, they think they are doing well dition as an ignorant mortal, and yet immor- world? Have you souls, or nave you none? —that there cannot be much wrong in received us and put away our sins. No dition as an ignorant mortal, and yet limited world: Have you sould, or have, whither should you go but to them. True, very many are not thus negareceived us and put away our sins. No one knows it but they that have it. I confess it is a wondrous thing, and if there was no one to some Christian did feel it and the knows that the wheels of Zion do not more by shouting. He knows that books and tracts will not of themselves take wings,

The testimony of the Spirit is immediate,

Teceived us and put away our sins. No one knows it but they that have it. I confess it is a wondrous thing, and if there was no such thing; and if there is a gaive goodness is not enough. We must the saviour of souls? Is there a life to come, or is there not? If there is, whither should you go but to him, who only hath the words of eternal life? Is there a wrath to come, or is there not? If there is, whither should you go but to him, who only hath the words of eternal life? Is there a wrath to come, or is there not? If there is, whither words of eternal life? Is there a wrath to come, or is there not? If there is, whither words of eternal life? Is there a wrath to come, or is there not? If there is, whither words of eternal life? Is there a wrath to come, or is there not? If there is, whither words of eternal life? Is there a life to come, or is there not? If there is, whither words of eternal life? Is there a wrath to come, or is there not? If there is, whither words of eternal life? Is there a wrath to come, or is there not? If there is, whither words of eternal life? Is there a wrath to come, or is there not? If there is, whither words of eternal life? Is there a life to come, or is there not? If there is, whither should you go but to him, who only a do not only "cease to do evil," but also "them. True, very many are not thus negative goodness is not enough. We must not only "cease to do evil," but also "them. True, very many are not thus negative goodness is not enough. We must not only "cease to do evil," but also "them. True, very many are not hus negative goodness is not enough. We must not only "cease to do evil," but also "them. True, very many are not hus negative goodness the brightness of his own glory, to redeem not receive you? If he yielded himself into us by the wonderful sacrifice of the cross; the bands of them that sought his life, will holding up before the universe love for fall- he hide himself from those that seek his len man, stronger than death, and superadding the blessed influences of his Spir.t; transforming the enlightened sinner into his own likeness; conferring upon him pardon, justification, immortal life and glory—all—infirmities? O! come, c own likeness; conferring upon him pardon, justification, immortal life and glory—all—all the gifts of HIS UNMERITED GEACE!—No one can receive the infinite boon without seeing and feeling that true religion is LOVE. No one can receive it winout experiencing its hallowed power on his own heart—preparing him to manifest the very spirit of his religion in words and acts of love to
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which the would not fritter it away, or alter it in the would not fritter it away, or alter it in all the principle and spirit of that law—

which the would not fritter it away, or alter it in the would not fritter it away, or alter it in the would not fritter it away, or alter it in all the principle and spirit of that law—

which the would not —preparing him to manifest the very spirit of his religion in words and acts of love toward God and men—and especially toward those who need his sympathy and aid. A life of cheerful and holy obedience to the gospel, is but the expression of the principles and gratitude of the heart, correspondples and gratitude of the heart, correspondpoor, come needy, come naked, come empty,
men that have sinned under that law may yound her common bounds. The seaman has dren, kindle in his bosom, in advance, the

Epigram on Prayer.

The Monitor, published March, 1712-13. performed by Mr. Tate, Poet Laureate, Mr. Smith, and others, contains the following

Prayer higher soars when she most prostrate lies. And when she supplicates, she storms the skies, Thus to gain heaven may seem an easy task, For what can be more easy than to ask That, clogged with earth some prayers are left

hehind And some like chaff blown off by every wind. Hear what an ancient oracle declared : Some sing their prayers, and some their prayers

The Blessed Man.

good and evil; he gets away from those practices that keep him near the path of transgression; he avoids the things and places that would expose him to the enticements and 3. He does not sit in the seat of the scornful. i. e. He places himself in no position where he must be regarded as a scorner of

not with those who mock and scorn at reliof the King of kings, and he is not going to worship Whisky, or crime of any kind.

The man of prayer dies easy. Having served God aright, when the messenger comes he has but to gother up his fast and the place and relations assigned him in look to calcause blacking and the king of kings, and he is not going to worship Whisky, or crime of any kind.

The man of prayer dies easy. Having served God aright, when the messenger on the fast and dutiful son can take pleasure in a story or representation that was intended to cari
The Drunkard's Death. with the place and relations assigned him in Look to calvary's bleeding victim, and find cature and insult his beloved and excellent his present probationary state. These truths, though simple and intelligible to all, laden. Toil on, then, patiently, calmly, till of the blessed man's character. 1. Walks

> he also has a positive character. There are a great many who think all that is necessary Have you sins, or have you none? If you tive harm. If they do not kill, or steal, or defraud, or get drunk, or swear, or break

But the blessed man not only does not re-

ples and gratitude of the heart, corresponding with the religion which has found in it a temple and dwelling-place for God. "Pure religion, and undefiled before God and the father is this: to visit the fatherless and widness in their affliction, and to keep himself unspotted from the world."

How sadly is the divine hearty corresponding with the religion which has found in it a temple and dwelling-place for God. "Pure religion, and undefiled before God and the father is this: to visit the fatherless and willing, he never was otherwise.—J. Mason.

The seaman has been that law may yet be pardoned, justified, and be conformed to the law. He sees that Christ is the end of the law for righteousness to every one will be seen the law for righteousness to every one will be seen the law for righteousness to every one will be seen the law for righteousness to every one will be spring-time; and those showers, and soft the law. He sees that Christ is the end of the law for righteousness to every one which the state of the law for righteousness to every one will spring time; and those showers, and soft the law. He sees that Christ is the end of the law for righteousness to every one which the state of the law for righteousness to every one which the sall will grant he allowed him; but the result has a pring-time; and those showers, and soft to the law. He sees that Christ is the end of the law for righteousness to every one which the sall will grant he plantive prayer of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law. He sees that Christ is the end of the law of the law of the law. He sees that Christ is the end of the law. He sees that Chr

shall not suffer when heat or drought cometh. He shall be steadfast, immoveable, aboundare two things declared.

1. His leaf shall not wither, when tribuation or persecution arises-when temptations or tribulations assail, his graces shall be full and flourishing in the courts of our

The Bible in Harmony with

The Bible reveals many things which far this wonderful and inexhaustible treasury of compelled to exclaim: " Who can by searching find out God? who can find out the Al-

but these very persons have, at the same time, made it their boast that they never

to study them all their lives, that they are is your last! Won't you turn? O, I beseech the most rational and sensible productions that the mind ever dwelt upon. When such productions that the mind ever dwelt upon. When such minds as those of Sir Isaac Newton, Chalmers, and Brougham: of Washington He is a man of patience. In his own family, among his own friends, in the Church, and in society around him, he discovers and in society around him, he discovers and in society around mm, ne discovers many things not comporting with his own views; but he does not become feverish or excited over them. He has pledged himself and with a standard over them. He feels that he has interested over them and with a standard over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them are the feels that he has interested over them. The man of prayer dies easy. Having

why, upon the mind and heart of man, it sharper than a two-edged sword."

The Tide of Grace.

BY THE REV. THOMAS GUTHRIE, D.D. Let me now urge on you the advantage and duty of improving to the utmost every season of heavenly visitation. There are seasons more favorable and full of grace thinks of the law, in its spirit-its precepts can tell but it may be with you as with one will not be allowed him; but, ah! the cool -its claims-its origin-its relations-its well-known to us? She was a fair enough draught only adds force to the devouring uses—its benefits—its extent, its duration, professor, yet had been living a careless god- fire. Friends gather around to take a last its unalterable nature, &c. By day and by less, Christless life. She awoke one morn- farewell, and his tremulous hand is extended night he meditates in the law of the Lord. It is continually his delight.

She awoke one morning and its extended to bid them adieu;—thoughts of the past and of the future send their withering ar-3. The fruits, or results of such a character. The man who has such a character, like a tree planted by the rivers of water, little more sleep, a little more slumber, a little more folding of the hands to sleep." ing in the work of the Lord. Here also are two things declared.

As she was sinking back again into unconsciousness, suddenly with the brightness and assize the doom of the deluded, misguided power of lightning, a thought flashed into wretch; but Divine truth has said. "All may have come from God; this may be the lake that burneth with fire and brimstone not wither away and disappear. He will hour of my destiny, this the tide of salvation, which, if neglected, may never return. She rose, and flung herself on her knees. The chamber was changed into a Peniel; and 2. He shall bring forth his fruit in his when the morning sun looked in at her winsaason. Here observe. 1. He shall never dow, he found her wrestling with God in prosperity of Sabbath schools, even in a se-

Life's Irritabilities.

Church. We are thus always in danger of confounding the Christian with the unchristian: what is of the flesh with what is of

The Worm and the Fire.

This expression is a remarkable one, and "Their worm"-what is this but the control And at the same time, it is characteristic man's own conscience! "The fire"—what of this divine book, that while it reveals so is this but the displicature of God-disre same upon all—requiring the belief of the truth concerning God in his relation to men.

Justification, of grace through the finished righteousness of Jesus Christ, and the transformation of the heart into the moral likeness of God by the renewing of the Holy Spirit, are the pledges of infinite bless.

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mind ever took cognizance of. No one ever be frantic enough to rush forward thus on matter of faith. True religion presents no abstruse difficulties to his understanding.—
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2. He does not stand in the way of sinners.
There are certain ways that are the ways of sinners—that belong only to those who live in sin—they are ways of transgression and should be remainded in the full extent of the desolation and woe into which you are about wantenly to throw your own amountal connections, with any disposition to sneer at about wantenly to those who live in sin—they are ways of transgression and I see you pause : you are on the very verge had the patience to read and study them through in their connections: whereas it through in their connections; whereas, it is the united testimony of a great multitude of others, with minds no less extensive—of those too, that have made it their business too, that have made it their business too.

What a spectacle is this! What a lesson

idea that it should in all cases be the ulti-mate ground of appeal in all matters pertaining to faith and duty, and in this way there is laid in the very constitution of the human soul itself a foundation for the profoundest connected with him or his, either past or respect for all that it teaches, and a reason present, or future, that does not present the most horrible and forbidding aspect? Life must always be "quick and powerful, and is gone—property wasted—character blasted -wife and children beggared - there h lies upon his bed of straw, with parched lips, bloated countenance, and blood-shot eyes, the very personification of ruin. Toss ing upon his hard and comfortless couch panting for breath, and calling for help, but all in vain. Death marks him for his victim; and now, if for a while he is relieved from frightful ghosts and demons which have hitherto haunted his disordered imagi her mind, filling her with alarm-this desire drunkards shall have their portion in the

The whole church is concerned in the stitution by occasional visits, by the gift of suitable books, which may pass from the Sabbath-school library to a hundred families;